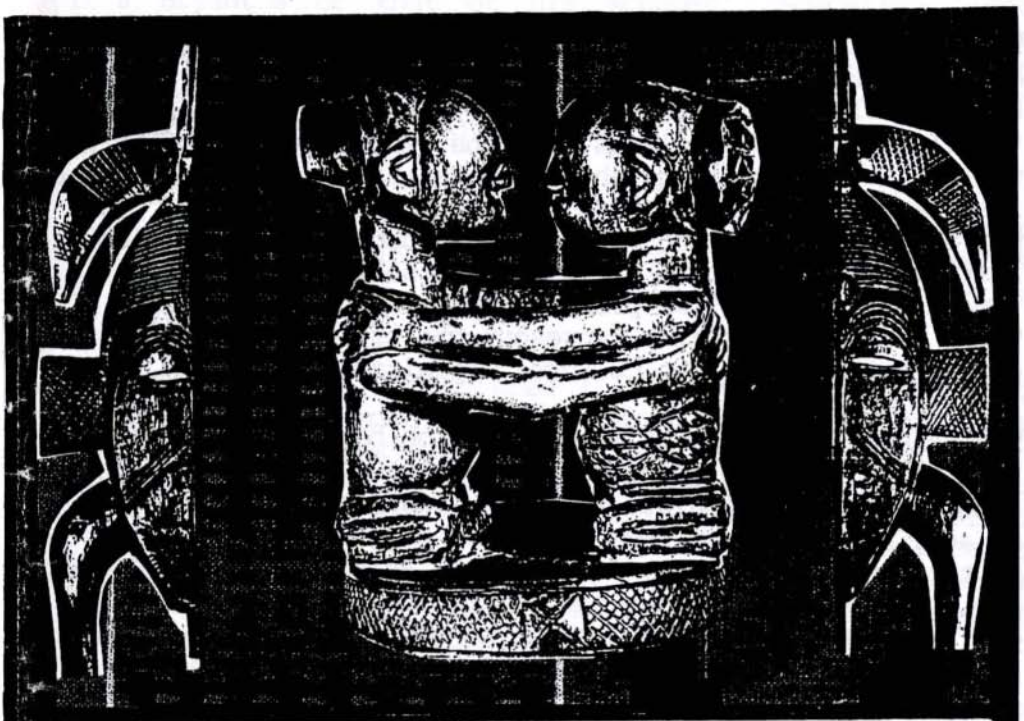
ARAMBE FLAME

VOLUME XXIV No. 10 September 2003



In This Edition:

Commentary: Kobe Bryant Case: Lesson in Credibility and Image; **From Other Sources:** Collective Wealth of Africans in U.S., Haitian Economy Under Grip of Strange Loan-Sharking, Abner Louima Establishes Foundation in Haiti, Rap in Cuba; **Publications; Review:** THE EGYPTIAN PHILOSOPHERS: ANCIENT AFRICAN VOICES FROM IMHOTEP TO AKHENATON; **Back In Time; Announcements**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Kobe Bryant Case: A Lesson in Credibility and Image

It's old news that Kobe Bryant's in trouble. A sexual assault case is serious business. And with Kobe being, in terms of his basketball skills, a super-star and an African multi-millionaire, he and the situation he's facing comprise just the kind of high-octane fuel the media machine thrives on. Reporters are looking for dirty laundry, whether it's Bryant's or that of his accuser. So-called "legal experts," news analysts, and so forth, are analyzing, interpreting, and speculating about legal strategies, publicity management, etc. Predictably, we're getting comparisons between this case and O.J. Simpson's.

In the midst of all this media effort to help the case unfold like a soap opera, some of the reporters and commentators are steering us into what they would have us to believe to be interesting or, at least, scenic territory--the question of "street cred."

So what is some "street cred"? It's the extent to which a public figure(ordinarily, a big-name athlete or other well-known performer) has credentials that supposedly bring **him** or her acceptance among urban youth. And, of course, as far as the European-run commercial media are concerned, "urban youth" are young African and other people of color, as well as European wannabees, involved in gangsterism, hustling, thug-life, with rap beats an hip-hop style being heavy in the mix. "Urban youth" is a code term by which these European reporters and commentators and such can report to their European audiences and readership that they're talking about the "black" or "brown" "criminal element," without having to say this. It's not only a matter of the European-supremacist mentality. It's also a matter of convenience. It's quick and easy for media to place African and other youth of color, who live in urban areas, into a one-definition-fits-all box.

According to these media "experts" on "street cred," Allen Iverson, for example, has street cred because of his "bad-boy" image--the tattoos, hip-hop style in clothing, street

talk, fearlessness on the court, the people he hangs with, etc. Kobe, on the other hand, is viewed as not having street cred because of his Michael Jordan-like "good-boy"/establishment image. But what difference does it make whether Kobe Bryant--or anybody else, for that matter--has this supposed "street cred"?

But before we can address the question of what difference some supposed street cred makes, we have to ask: street cred as compared to what? We might call it "white-bread cred." There are some African performers - athletes and otherwise - who are so silent on "racial" and social issues and so European(Caucasian)-oriented in the ways they project themselves before the public that Europeans find them 100% non-threatening and can supposedly "see past" their color.

White-bread cred is what enables Michael Jordan, Tiger Woods, and performers with similar images to be commercial pitchmen for products companies are marketing primarily to Europeans. On the other hand, performers with so-called "street cred" are seen by companies as best suited for pitching products designed and/or hyped mainly for the "urban youth" market.

Whether it's street cred or white-bread cred that a performer is deemed to have, the big issue, as far as Madison Avenue is concerned, is marketability. A performer projects a certain image and reporters and other media hounds be on sniff mode, poking their noses into everything for stories that will function to build up the image or tear it down. If an African performer has, by "mainstream" European standards, a bad-boy image and that image is selling tickets to games, concerts, whatever, and/or clothing or other products, the image will be cultivated by his agent(s) and other handlers. If his image is positive, or "wholesome," by "mainstream" European standards and this image is effectively getting products off the shelf, the company(ies) the performer is being a pitch-man for will try to keep this image polished. But while this is going on, the commercial media are looking for dirt that will tarnish the image or/and will find ways to tarnish the image, themselves. It can be a matter of capitalist dragons breathing fire on each other.

So we return to the question of what difference some street cred, or some white-bread cred, can make. Obviously, it can make a huge difference with respect to how much money a performer can make. And, besides, if Kobe were to never make another dime in his life, he'd still be rolling in cash. Right now, though, this African is facing another situation where his credibility and/or credentials are playing, and will continue to play, a major role. If his sexual assault case goes to trial, chances are the people who'll make up his jury will mostly be European and middle-class. In this situation, having street cred would be a liability. According to the "experts" on street cred, Kobe Bryant doesn't have it. But while the image that he has is "wholesome," it is also of an African male who has tens of millions of dollars. Resentment of this by European jurors would spell trouble for Kobe. Between now and the conclusion of this criminal case, there will be plenty image managing going on, on the part of Kobe Bryant's people and on the part of his accuser's. Whatever the outcome, the matter of image will have played a vital role.

For Kobe Bryant, Tiger Woods, and other big-time performers, image isn't everything. But it seems to be damned close. Unlike these Africans, most of us don't have contracts that pay us millions of dollars, don't have agents to create and/or manage images of us for public consumption, and aren't on television pitching products. But like them, we do have images and reputations. And to some degree, we all have some street cred and/or white-bread cred. Sometimes the images that there are of us are accurate reflections of who we are. Sometimes they're not so accurate. We don't have press agents. Our images are built on the things we say and do and on what people say and believe about us.

One thing about image that is true for us, just as it is for high-profile, well-heeled performers, is that it can box us in, leading us into trouble or protecting us from it. There are a lot of us who say we don't care what people think. When we say this, what we mean, in essence, is that what other people think is not going to be what determines what we say or do. In fact, whether we care to admit it or not, we do care what people think, or what we believe they think.

Maybe at some point in grade school, somebody jumps you

and you wind up kicking his ass. Other students see this and, pretty soon, it's all over the school and all over the neighborhood, that you're a bad dude. Hell. All you did was defend yourself. Because you've got this new image, other dudes try you and you keep having to defend yourself. The image has you boxed in. Sometimes, when you could actually talk yourself out of conflict, you don't because you know or believe it is expected of you to kick butt. Besides, you've come to take this image of yourself seriously and come to see it as who you are.

But being boxed in by image doesn't have to put you into trouble or danger. Maybe there have been a couple of incidents in which you've given advice to people who were in some kind of trouble; and, through that advice, they were able to do well. Through these incidents, you get an image, or reputation, as someone who is wise and willing to provide guidance to those who feel a need of it. You find yourself being called upon, more and more. Sometimes you don't feel like being this advice-giver. Sometimes you really feel like you don't have the time to give. But you've been boxed in by the image and have taken the image as your self. The image is being partially responsible for your being a positive force in the lives of people around you.

But whether an image people have of you, and that you may have of yourself, is serving mainly to keep you in negativity or to keep you in the positive realm, the reality of feeling boxed-in is there. Kobe Bryant has admitted that he had some extra-marital sex but denies that he is guilty of a sexual assault. The question is how he wound up in the situation that has him in hot water. Did he simply fall prey to some temptation? Was he looking for what some folks would refer to as "some strange"? Maybe Kobe saw an image of himself as being a "ladies man" and felt as though his "manhood" was defined by this. Maybe, whether he initiated the sexual contact with the woman in question or she did, he was boxed in by this image to act out being a "ladies man."

As Africans, we should be looking to develop, not some "street cred" or "white-bread cred," but some "community

-Continued on page 12-

FROM OTHER SOURCES

Collective Wealth of Africans in U.S.: "Economic Slavery Instead of Financial Freedom"

"If Black America were an independent country, its wealth would rank it as the 11th richest in the world, according to a consumer research document that analyzes Black spending power annually. But that spending power is being squandered, observers note, relegating Black America to economic slavery, instead of financial freedom.

"'The Buying Power of Black America' recently was released by Target Market News Inc. (TMN), a Chicago-based marketing research group. The analysis of Black spending power last year showed that some $631 billion flowed through Black hands. By comparison, the United States ranked first in gross national income (GNI) at $9.6 trillion in year 2000 figures...

"TMN Editor Ken Smikle...refutes the idea that the circulation of money in a community can be documented. And he argues that economic independence can be achieved, if Black Americans reach out to build trade relationships with the international market...

"'There is no such thing as consumer power...' claims Claude Anderson, author of the book, 'Powernomics'. In a capitalistic society, he argues, producers, distributors and sellers have power over the consumers, and Black Americans are exactly where they were in 1860 on the eve of the Civil War.

"'At that time, 98 percent of the Black people in America were enslaved, and we had half of one percent of this nation's wealth. One hundred and forty years later, when we're supposed to be free, we still have half of one percent of the wealth of the richest nation on earth'.

"A major reason for Black America's failure is the inability to recycle its money within its communities, he implied. Nearly all of Black income is spent directly outside of Black hands, because Blacks do not practice group economics - pooling of money, focusing itinto one geographic area

and purchasing in a bloc, he added...

"Today there are 38.3 million Blacks in America and more than 400,000 Black businesses, according to Anderson. He claims that in the past 25 years, other ethnic groups have increased their disposable income and out-produced Blacks because they practice group economics, resulting in the creation of more businesses...

"Anderson encourages Blacks to use what he calls competitive advantage in industries where Blacks dominate in consumer patterns or in population...

"Ridgely Muhammad, an agricultural economist and manager of Muhammad Farms, said that the definition of 'slave' - a person who has lost control of himself an is dominated by something or someone - describes the economic condition of most Blacks in America...

"Muhammad said that the American agricultural economy is being slowly worn down, explaining that 90 percent of family farm income comes from off-farm employment.

"To help save Black farms, he proposes that Blacks in each city form a buying group to collectively purchase produce in bulk orders for distribution throughout the community. Several major cities, he sai, have buyers clubs successfully underway...

"According to Jawanza Kunjufu, author and publisher of 'Black Economics: Solutions for Economic and Community Empowerment', the three ways to develop wealth are entrepreneurial ventures, real estate or the stock market.

"A recent Chicago Sun Times report showed that Black investment in the market dropped from 74 percent last year to 61 percent and that Blacks are looking into real estate as a more viable investment option. The TMN report says that housing was Black America's greatest expenditure in 2002, at over $131 billion...

"Kunjufu said...that Black Americans could maintain their communities, despite a nine-year peak in unemployment, by supporting Black businesses.

"'For every $1 billion that we spend with each other, we employ 50,000 more of our people', he said.

"Asians and Jews circulate money better, he said, because they make decisions based on community, while Blacks make decisions based on price. But Blacks hesitate to support Black merchants because their prices may be higher or the same as the competitor, he added. The challenge also lies, he said, in location. The 25 percent of Black households that earn a substantial income live in the suburbs where there are considerably fewer Black businesses, said Dr. Kunjufu...

"James Clingman, an adjunct professor at the University of Cincinnati and founder of the Greater Cincinnati African American Chamber of Commerce, echoed others who say that control of manufacturing, production and distribution are key to economic empowerment...

"...he also contends that Blacks have psychological barriers. 'We're also rich in intellectual capacity, and that's what bothers me', he continued. 'If most of us were not psychologically enslaved, we would be spending more with one another, we would be building more businesses and supporting them, we would be pooling our capital and pooling our intellectual resources and doing more for our people'..."

-from "Black America Squanders Potential Power Through Spending Habits"; pages 1, 5, 6, 8; Sept. 3 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

"Tough On Crime": A "Trickle-down" Effect?

..."Policies enacted in recent years ensure that many prisoners will be barred for life from, for example, receiving welfare benefits, obtaining student loans, and living in public housing. Many will also lose the right to vote...

"...in 1998, Congress amended the Higher Education Act to deny federal financial aid to students with drug convictions. The measure is likely to affect disproportionate numbers of low-income students. In the 2001-2002 school year, 48,000 college applicants were denied aid under this provision.

"In a dozen states, disenfranchisement laws pertain not only to those currently serving a felony sentence but to former prisoners as well. Thus, for example, an 18-year-old in Alabama convicted of larceny and sentenced to probation is barred from voting for life unless pardoned by the governor.

"In addition to the penalties imposed on individual offenders, many longstanding policies increasingly dilute the political power of communities of color. As a result of laws that restrict the voting rights of convicted felons in 48 states and the District of Columbia, some 4.7 million persons are now unable to vote. An estimated 13 percent of African American males currently are barred from the voting booth...

"Another longstanding policy with increasing impact on people of color has been the method of counting the national census. For census purposes, prisoners are considered residents of the county in which they are incarcerated. In most states, the majority of prisoners are from low-income urban areas and are lodged in rural prisons surrounded by white communities. In Florence, AZ, for example, prisoners comprise more than 11,000 of the town's total population of 17,000. The effect of this census policy is to increase the power and influence of rural residents and to limit that of poor city dwellers..."

-from "'Barred' For Life," pages 1 and 2, August COALITION FOR PRISONERS' RIGHTS Newsletter(Santa Fe, N.M.)

Haitian Economy Under Grip of Strange Loan-sharking

"Over two years ago, the Haitian parliament agreed to take out four loans from the Inter-American Development Bank for vital projects: health, drinking water, roads and education. Haiti desperately needed this money, totalling about $146 million...

"Haiti still hasn't received a penny because of an embargo by the Bush administration, but the bank is demanding repayment of the undelivered loans.

"Haiti's water system has collapsed...Water-borne diseases,

like typhoid, are a major killer. Hospitals and clinics have fallen apart since staff have fled the country and there is no public support. Life expectancy is about 50 years and is falling, especially because diseases linked to malnutrition have become more and more common...

"In March of 2001, the IADB demanded it fork over $5 million in back payments. It also wanted a 0.5 percent commission on a loan Haiti still had not received, or $185,239.75, as well as $2,231,422 commissions on loans Haiti had received over the past decade.

"Barbara Lee, a New Akrikan member of Congress from Oakland, Calif., explained on May 23 why Haiti had not gotten the IADB loans as well as major loans from other international financial institutions. The u.s. government disagreed with the results of the 2000 elections in Haiti. 'The Bush administration decided to exercise political pressure on a member state by putting an embargo on loans that the bank had a contractual obligation to deliver', Lee charged.

"After Haiti got a little support from the Organization of american States, and seeing no other way to prevent a full-scale economic collapse, Haiti paid $32 million in arrears to the IADB this July 10, leaving just $3 million in its reserves(AP, July 10)..."

-from "Imperialists Gouge Poorest of Poor," page 6, Fall NATION TIME(Jamaica, N.Y.)

Abner Louima, Survivor of Infamous Case of Police Barbarism in New York Establishes Foundation to Assist Africans in Haiti

"I [Ron Daniels] have recently returned from Haiti, making preparations for the historic Cruising Into History Initiative, the ambitious effort to charter a cruise ship to take upwards of 3,000 people on a Pilgramage to Haiti In August of 2004 to share in the commemoration of the 200th anniversary of the Haitian Revolution...

"...the highlight of the trip was the annoucement of a very important collaboration between Haitian American human rights

activist Abner Louima and the Haiti Support Project(HSP) to provide medical supplies an equipment to the General Hospital in Port Au Prince. The General Hospital is a public facility which serves the huge segment of the Haitian population which cannot afford the cost of private hospitals, health care clinics and physicians...Abner Louima...has created the Abner Louima Foundation to carry out this work. Abner has identified health care for the poor as one of his highest priorities. In that regard, working with the Ministry of Health and the management staff of the General Hospital, he has decided that improving the delivery of services at this facility will be one of his major projects.

"Abner reached out to HSP in April of this year...we agree to work with him on this crucial project and outlined a broad framework for a collaborative effort, implementation strategy and time line. As a part of the collaboration, Wayne Thompson, Executive Director, Oklahoma Health Care Project, Oklahoma City and Joseph Beasley, Director of Outreach Ministries, Antioch Baptist Church North, and the Georgia State Baptist Convention, Atlanta will provide the medical supplies and equipment based on their access to and relationship with major pharmaceutical companies in the U.S. Abner Louima has agreed to underwrite the cost of shipping the supplies and equipment to Haiti and maintaining a secure storage facility. Dr. Gilbert Parks, Chairman Emeritus, National Medical Association, Topeka, Kansas, is serving as technical advisor to the collaboration...

"As a part of the process, HSP will establish a local management and advisory board to monitor the operations of the collaborative on a week to week basis...

"...in announcing this collaboration, we noted that it is definitely connected to the objectives of the Cruising Into History/Haiti 2004 Initiative. One of the stated goals of this powerful Initiative is to 'foster relationships between people of African descent, friends of Haiti and Haitians to build a strong and vital solidarity network in support of the contemporary struggle for democracy and development in Haiti'..."

-from "Partnering With Abner Louima to Help Haiti," page 5A, Aug. 14-20 JACKSON ADVOCATE(Jackson, MS.)

Rap in Cuba

"Rap music in Cuba has made it past the initial phase of rejection and incomprehension that its politically critical lyrics produced and continues to gain space in national culture...

"In socialist Cuba, the musical genre's progress has been such that the government created the Cuban Rap Agency to promote the island's hip-hop and rap artists inside and outside of the country.

"Meanwhile, the recording label Asere ensures the production of albums and the magazine 'Movimiento', facilitates exchange and reflection about this popular musical phenomenon...

"The now-annual Havana Rap and Hip-Hop Festival, which includes everything from massive concerts to seminars on music theory, has become a major catalyst for the growth and evolution of rap and hip-hip as a cultural movement on the island, say observers and music experts.

"The obective of the Cuban Rap Agency(ACR) is 'to promote and market' the groups that represent this musical genre, director Susana Garcia, told IPS...

"The rap movement reached this Caribbean island in the late 1980s, and by the middle of the 1990s there were several groups performing, with the first 'Havana Hip Hop Festival' taking place in 1995...

"Rap music in Cuba gathered strength among the island's youth amidst the economic crisis resulting from the dissolution of the Soviet Union and the socialist bloc, which had been the main trading partner of the island.

"The ensuing recession and free-market changes to confront it brought social inequalities, drugs, prostitution, a dollar market that excluded many, and a rise in emigration. 'The young people began to recount what was happening, and the form of expression of that time was rap, which has served as a social chronicle, an honest voice that has put the good and the bad on the table, but in a constructive way',

Fernandez[Ariel Fernandez, editor of Movimiento] told IPS..."

-from "Cuba Warms to Rap Music Despite Criticism," page 6B, Aug. 28-Sept. JACKSON ADVOCATE

COMMENTARY(cont'd.)

cred." In the traditional African way of looking at life, we, as individuals, get our truest meaning from being functioning parts of the community. So we ought to be studying and talking with each other to hook up objectives that will best benefit us as a **community** of people. As part of this process should be the making, in each of us, an image that we feel obligated to live up to. We can speak of an image, or reputation, boxing us in. But imagine yourself being in shark-infested waters. You would want to be in a cage, boxed in by metal bars. Living in the U.S. is, in many ways, like living in shark-infested waters. There are all kinds of forces trying to make meals of us.

If we establish, for and in ourselves, images that are constructive in an Africentric sense, we will know, 24/7, what our community is expecting of us and what we are expecting of ourselves. By seeing ourselves and our people/community as one, we will feel an obligation to live up to these images. And this sense of obligation or responsibility will serve as a virtual shark cage, protecting our decision-making processess from forces of collective- and individual-self destruction.

With a prevalence in our community of these Africentric images and a commitment to live up to them, it would not be so easy for an African politician to betray us or sell us out politically, for an African preacher to promote religious concepts that enslave us to Europeans, for an African who has a desire for unnecessary and expensive things to offer cocaine and other poisons to us so he or she can get these things, for Africans in any walks of life to consciously put us in jeopardy.

-Editor

PUBLICATIONS

[The following publications on prisons, justice, and politics arefrom the National Prisoner Resource List]

COALITION FOR PRISONER RIGHTS Newsletter
Box 1911
Santa Fe, NM 87504
Free newsletter on politics and prison conditions. No pen pals. Will try to publish short statements about prison conditions.

OUTLOOK ON JUSTICE
AFSC-Outlook On Justice
2161 Massachusetts Ave.
Cambridge, MA. 02140
Prioner support newsletter produced by the American Friends Service Committee, includes pen-pal ads.

JUSTICE WATCH NEWSLETTER
1120 Garden Street
Cincinnati, OH 45214
Free to prisoners

PRISON POLICY NEWS
P.O. Box 2143
Colorado Springs, CO. 80901
Bi-monthly publication examines legislative and legal issues of importance to prisoners. Receive a free sample by sending self-addressed, stamped envelope.

PRISON JOURNAL
Institute for the Humanities
Simon Fraser University
Burnaby, BC, VSA 1S6 Canada
Annual journal of prison literature, free to prisoners.

As African men, we commit ourselves
to respecting ourselves and each other;
to respecting African women;
and to respecting our children and youth,
and giving them proper guidance.

REVIEW

THE EGYPTIAN PHILOSOPHERS: ANCIENT AFRICAN VOICES FROM IMHOTEP TO AKHENATEN by Molefi Asante; Copyright 2000; published by African American Images(Chicago, IL.); 126 pages

As to the author's motivation(s) in writing this book, his objective(s), etc., we run the following passages from the book's preface.

"I have written this book for those who are interested in discovering the knowledge of the ancient ways...It is meant for the seeker intending to uncover the earliest reflections of humanity and for the student searching for the sources of African ideas and philosophy...This is a book about how the ancient Egyptians in Africa attempted to order their lives, heal themselves, and live with their fellow humans... My aim...is to introduce the reader to the earliest understandings of the human experience: birth, life, death, the good, the just, and the beautiful...this [book] is a new undertaking meant to further our understanding at an elementary level about the thinking of the ancient Egyptians. I will examine the texts that laid the foundation of what is now called 'traditional' in Africa and 'modern' in both Africa and the West...my purpose is not to prove any point except to introduce the reader to the wonderful joys of knowing ancient Egyptian philosophers so that their names will become as familiar to you as the names of Socrates, Plato, Confucius, Aristotle and Mencius..."

Asante's book is broken down into 14 chapters: The African Mind, The Four Celestial Elements, Imhotep and the Emergence of Reason, Ptahhotep and the Moral Order, Instructions to Kagemni for Success, Merikare on Common Sense, Sehotepibre on Loyalty, Amenhotep Sings the Blues, Khunanup: Class and Maat, Amenhotep Son of Hapu: Contemplation and its Rewards, Duauf on Loving Books, Akhenaten: The Divine Is Everywhere, Amenemope: On the Use of Time, The Living Word of Maat. The book also contains: a chronology of ancient world philosophers, glossary of terms, Kemetic chronology, and selected references.

BACK IN TIME

Earlier writers were either ashamed, afraid or wunwilling to identify themselves with the black masses and their cause. Harlem Renaissance scholars and artists, on the other hand, expressed the tragedy of the black experience in America as vividly as possible in their writings. They challenged the nation to live up to the high and lofty ideals in the American constitution. The new generation black reminded white America of the accomplishments of blacks in the face of adversity and advocated for reforms in race relations and the treatment of blacks in the nation. The writers of the Harlem Renaissance who Alain Locke had dubbed "The New Negro" refused to be exploited and desired equal treatment within the white middle class society...The new generation of blacks rejected paternalism, social dependence, and a double standard of judgement. They placed more emphasis on self-respect, self-reliance, pride in themselves and their race (Fine 1974, 82).

The "Old Negro" was not too excited about the "Negro" past, consequently he either rejected or did not identify himself with much of the reality of his peoples' conditions. The "New Negro," on the other hand, was more conscious of the black man's human and cultural worth and so he accepted black culture. On many occasions he fantasized the African culture. He explored "Negro" history, the traditions of the black subculture. His task was to discover and define the black culture and its contributions to what had earlier been thought of as a white civilization (Huggins 1971, 59; Fine 1974, 82-83)...

Some of the Harlem Renaissance authors lamented the loss of black folk tradition and folk wisdom which they believed to be the foundations of the culture...They criticized the black elite who try too hard to behave like whites..."New Negro" sought to rediscover the least distorted or the indigenous black values. They argued that the most "genuine" black values would be the least corrupted by Western social structures and standards. To achieve that, they turned to Africa for hope. The acknowledgement of Africa as the natural home of the black man and his culture was one of the pervasive characteristics of the Harlem Renaissance (Kesteloot 1974, 69-71).

Source: THE BLACK EXPERIENCE IN CONTEMPORARY AMERICA by Daniel Boamah-Wiafe (1990)

ANNOUNCEMENTS

Black Authors and Published Writers Directory, a listing of major Black influences in the media: authors; publishers; distributors for songs, plays and films; producers; agents; editorial sources; consultants; advertising sources; public relations. Write to: Grace Company; 829 Langdon Ct.; Rochester Hills, MI. 48307. Or try the Grace Co. web site: www.BAPWD.COM

My website innocencedenied.com is solely dedicated to the numerous innocent individuals who are wrongfully incarcerated across this nation. It features: Case Profiles, Pro--se Assistance, Constitutional Rights?, Where is Help? and Salvation Through the Arts sections. The site will always be committed to fighting the injustices of our legal system and hopes that, with numbers and support, some of that injustice can be changed. Innocence Denied, PO Box 18477, Pittsburgh, PA 15236.

Citizens And Prisoners For A Better Society (CAPFABS) serves as a bridge between the inside and the outside world so that we can learn from each other about the needs and ills affecting our society. We are an advocacy voice standing for and on the principles of the UN Articles of Human Rights and the United States and state constitutions. Contact: CAPFABS, PO Box 306, Richland Center WI 53581.

Groups that send books to prisoners: Groundwork Books, 0323 Student Center, LaJolla, CA. 92037; Inside Books Project, 827 W. 12th. St., Austin, TX. 78701; Midwest Pages to Prisoners Project, 310A S. Washington, Bloomington, IN. 47404; Prison Library Project, 915 West Foothill Blvd. #128, Claremont, CA. 91711; Readers Corner Prison Book Program, 31 Montford Ave., Ashville, N.C. 28801.

The state prison(Lincoln, Nebraska) chapter of the Harambee Afrikan Cultural Organization invites you, the members of the Omaha/Lincoln-area African communities, to participate in our programs. We meet approximately four times per month: on Tuesdays from 6-8 p.m. and on Saturdays from 1-3 p.m. Call (402) 479-3379 for more information. We look forward to hearing from you.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Mike Carr

Olotu Eko(Education Chairman) -Chuma Akinlowan

Eleto(Administrative Chairman) - Thawabu(Nate Deckard)

Akapo(Treasurer) - Jonathan "Preacher" Bolden

Akowe(Secretary) - unfilled

Akewi(Librarian) - unfilled

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa